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For the Christian Journal.

Abstract of the Proceedings of the thirty sixth Annual Convention of the Diocese of South-Carolina, held in St. Michael's Church, Charleston, February 18th, 19th, 20th, and 21st, 1824.

THE convention was composed of the Right Rev. Bishop Bowen, seventeen presbyters, two deacons, and forty-two lay-delegates, representing twenty-one parishes.

It was opened with morning prayer, read by the Rev. William Barlow, rector of Claremont; an appropriate discourse by the Rev. Edward Rutledge, rector of St. Thomas and St. Dennis; and the administration of the holy communion by the bishop.

The Rev. Frederick Dalcho, M. D. was elected secretary and treasurer.

On motion of the Rev. A. Gibbes, the thanks of the convention were presented to the Rev. Mr. Rutledge, for his very interesting discourse, delivered before them this day.

The following gentlemen were appointed delegates to the General Convention:—

The Rev. Christopher E. Gadsden, D. D.; the Rev. Allston Gibbes; the Rev. Maurice H. Lance; the Rev. Milward Pogson; Col. Lewis Morris; William Heyward; Gouverneur M. Wilkins; Col. William Drayton.

Conformably with the 45th canon of the General Convention of 1808, "providing for an accurate view of the state of the Church," the Right Rev. Bishop Bowen delivered the following address:—

*My brethren of the clergy
and of the laity.*

It is made my duty to address you at every convention, "on the affairs of the diocese since the last annual meet-
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ing." I proceed to this duty, as usual, at this early hour, after the organization of the convention, lest at a later it might unseasonably interrupt its business.

The churches which I have been permitted to visit, officially, within the year, which commenced at the close of your last meeting in this place, are St. Luke's; Pon Pon church, in St. Bartholomew's parish; St. David's, at Cheraw; Grace church, Sullivan's Island; Black Oak chapel, in St. John's, Berkley; St. Paul's church, Pendleton; Trinity church, Columbia; and St. James's church, Santee. At the last named church, the Rev. W. H. Mitchell, officiating minister of the parish, was, on the occasion of my visiting it, admitted to priests' orders. The only other ordinations, which took place within the year, were that of Mr. B. H. Fleming, a deacon, in St. Paul's church, Radcliffeborough, in February; and that of Mr. F. H. Rutledge, also a deacon, in the parish church of Prince George, Winyaw, in May. It has pleased God in his wise providence to take Mr. Fleming from among us. He died at Waccamaw, in June last, after a few days' illness; leaving a character behind him, of early excellence in the ministry, most distinctly impressed on the minds of those who knew him. Of sound, enlightened, and fervent piety, Mr. F. had begun his ministry, with a zeal and devotedness, which, elevating his views above all personal, all temporal considerations, promised to make him a distinguished instrument of good to the church of God. His attainments were much above an ordinary rank, and the talent with which he exercised them, was adorned with a singular suavity, purity, and holiness of disposition, manners, and deportment. Deeply impressed with the intent and obligations of his calling as a minister of

Christ, he contemplated a useful, and even an arduous life in his service, with sanguine happiness. Death has frustrated the hope in which he delighted. Under an arrangement of the *Trustees of the Society for the Advancement of Christianity*, placing a limited sum at my disposal, for missionary purposes, he served, for a short season, as a missionary of the society, in the vacant parish of St. Mark's, Williamsburg; but it was in the faithful performance of his duty, as a temporary substitute of one,* whom circumstances had obliged, for a season, to be absent from his parish, that he incurred the illness, which, in a few days numbered him with the dead. While we acknowledge, with humble adoration, the hand of God in this our so afflicting bereavement, let us cherish the memory of a character in the ministry of Christ, which was so worthy of our utmost esteem. None of us, I trust, will hold ourselves above the instruction of its example. But the young in the ministry, especially, may not unseasonably be exhorted by me, to learn from it, and the mournfully mysterious dispensation, which *has so soon put out its light in the darkness of death, that they must work the work of him who sends them, whilst it is day, because the night so soon, and so unexpectedly may come upon them, when no man can work.*

Candidates for orders, received within the year, on the canonical recommendation of the standing committee, are Edward Thomas, of St. Stephen's, and T. J. Young, and Alex. W. Marshall, of this city.

Confirmation has, within the year, been administered in St. Luke's church, St. Luke's parish; in St. Paul's, St. Philip's, and St. Michael's churches, in this city; in St. David's church, Cheraw; in St. Paul's church, Pendleton; and in Trinity church, Columbia. In conformity with the temporary arrangement, by which the churches in Georgia are made, in the degree and manner contemplated by the 20th canon, subject to my care, I have within the year also administered confirmation at Christ

church, Savannah, of which the Rev. Mr. Carter is rector; and in St. Paul's church, under the charge of the Rev. H. Smith, at Augusta. The whole number of persons who at these several occasions of its administration, have received confirmation, is two hundred and fifty-six.

The newly erected church at Pendleton court-house, was consecrated in November, by the name of St. Paul's church, Pendleton. It is a gratifying result of the pious enterprise of a small number of persons, aided and animated by the faithful ministry of the Rev. Mr. Dickinson, and the generous patronage of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, that thus, in the remotest district of the state, where, until within a few years, the name of our communion was scarcely known, and where at least no friendly sentiment existed respecting it, among the inhabitants, in general, its ministrations are now happily seen in their most engaging and impressive character; having the regular attendance on them of a numerous congregation of serious worshippers, and operating their useful influence on the community. At Cheraw, in the opposite extreme of the north part of the state, where the Rev. Mr. Wright still serves as a missionary of the Society for the Advancement of Christianity, there is encouragement to hope, that a congregation of our church will be effectually settled. The church at that place is not yet constantly occupied for the purposes of our worship; Mr. W. being able to serve it only on every other Sunday.

Since the last convention, the Rev. Mr. Osborne, who had just before its meeting returned into the state from Ohio, has been regularly received according to the canons, as a presbyter of the diocese, and is settled in the charge of the church on Edisto Island. The Rev. Mr. Walker, since your last meeting, has been regularly recognized as rector of St. Helena church, Beaufort. The Rev. Mr. Delavaux has removed from St. Matthew's parish, which is still vacant, to the charge of St. Bartholomew's. The Rev. Mr. Wilson, a deacon of the diocese,

* Rev. H. Gibbes, rector of All-Saints, Waccamaw.

who had officiated at John's Island, has removed to St. Paul's parish, Stono. The church on John's Island continues without a minister. The Rev. Mr. Barlow has removed into this diocese, from that of New-York; and has been regularly received and settled, according to the canons, as rector of Claremont church, Stateburg. The Rev. Mr. Gilbert has been appointed rector of St. Andrew's parish, and serves it in the winter and spring months; his services as rector of Grace church, Sullivan's Island, being required only in the summer. The Rev. Mr. Muller, who at our last meeting, was rector of Christ church parish, having applied for and received the certificate of dismission, required by the canons, has removed out of the diocese, and been received and settled in that of Pennsylvania.

It is suitable, that I report to you, on this occasion, the interesting transaction which has taken place since your last meeting, relative to the provision of a church in this city, for the gratuitous use of such members of our communion, *as may not be able to defray the expense* of seats, in other places of worship. The active and useful services of the Rev. Mr. Phillips, as domestic missionary, gave encouragement to the society of pious female members of our church, under whose appointment he had served for nearly two years, to undertake the erection of a building, for the accommodation of those who might peculiarly be subject to the attention of any who should minister in that capacity. A purpose so laudable, could not be without patronage. A number of gentlemen, at the request of the society, formed themselves into a committee, having for its object the provision of the means of carrying it into effect; and a lot having been given, they were soon encouraged to lay the foundation of a church, which, though smaller than we could have desired, will constitute an interesting addition to the institutions of Christian benevolence in the city, and an accession to the means and opportunities possessed by our ministry of promoting the moral interests of the community, in which we cannot but greatly rejoice.

The Society for the Advancement

of Christianity, of whose condition and proceedings, identified as it is, by its constitution, with the diocese, it is always proper to bring some notice before you, although less prosperous than under other circumstances of the community, in general, it might be, is still secure, in the gradual increase of its means of doing good, by virtue of the wise institution of a fund, at the beginning of its operations, of the interest of which, only a portion can be annually expended; while the remainder is added to a continually accumulating principal. Within the year, the society has received, from the executor of the estate of the late excellent Mrs. Gregorie, a legacy left to it, by her, amounting to 666 dollars; and from Plowden Weston, Esq. of this city, a donation of 200 dollars. The collections made in churches agreeably to a standing regulation of the board of trustees, having been accidentally omitted to be noticed in their annual report, it may be proper to state them here. In St. Philip's church a collection was made, which yielded 117 dollars. From St. Paul's, Radcliffeborough, 85 dollars were received by the treasurer, as the amount of a collection made in that church; and from St. Michael's, 161 dollars, 25 cents. Thirty dollars six cents were transmitted as the amount of a collection made for the same purpose, in Trinity church, Columbia. From the same church also, was received in January, 1823, the amount of a collection made in it, for the society, in 1822; being 33 dollars, 12 cents. The funds of which the trustees have taken the charge for the convention, and some of the parishes in the country, will be represented, as to their existing state, in a regular report of the treasurer of the society, to be given into the hands of the parties respectively whom they concern. The board of trustees will be found to have faithfully executed the duty, which, in relation to these funds, they had, at the request of their brethren, added to such as more immediately appertain to their appointment. They have, as usual, also, in the course of the year, anxiously endeavoured to effect all the good which the means they found in their hands would permit; and while they

have seen with painful regret, their inability to make their operations commensurate with the prospect open to them, they have felt the happy consciousness of having been instrumental of good to the church and to the community. It is in perfect accordance with my duty in this place, on this occasion, to recommend this society to the continued confidence and increased patronage of the members of our church.

I cannot close this statement of the business of the diocese, without availing myself of the opportunity it affords to speak as I feel of a distinguishing example of liberality, given by one of our congregations. The vestry of St. Paul's church, Radcliffeborough, found themselves encumbered with a debt, which, on the completion of the church, had been left as a balance of its costs, amounting with interest accrued to 30,000 dollars. The creditors had become urgent, and the property of the corporation was at their mercy. The proprietors of pews, by an unanimous decision of a meeting of them, assumed the debt, and according to a judicious scheme submitted by the vestry, by five instalments, payable at half-yearly intervals, the last of which is payable in 1824, the whole becomes discharged. I know not of any other instance of conduct under similar circumstances, strictly admitting of a comparison with this. In richer communities than ours, a substitute for this generous course has been found, in soliciting at a distance, and in the remotest states, the means of paying a church's debts.* A firm refusal of our countenance to such applications from abroad, would, perhaps, on almost all occasions, be entirely consistent with any reasonable estimate of our Christian duty.

In particular relation to the business of the diocese for the last year, I have nothing further, with which to detain your attention. Let me be permitted to occupy you for a few moments, with things which more generally interest us.

A regular triennial General Conven-

* This has never been done, it is believed, by members of the Protestant Episcopal Church.

tion of our church took place in May last, at Philadelphia. There is nothing on its journal by which, as a diocese, we are particularly affected; except the alteration made in the first article of the constitution of the church, by which the next stated General Convention will be held in November, instead of May; and a proposed scheme by which each diocese, or state, may be brought to contribute in a certain proportional way to the expenses of the General Convention. By the first we gain new ground of hope, that lay-delegates may appear in the convention, in behalf of our churches. Clerical members alone have, for the most part, hitherto attended it, at considerable inconvenience and expense to themselves. It is important, in a very high degree, that our churches should be more fully represented in that body; and especially, that our laity should bear their full part of the responsibility of its transactions. The other of these particulars will come before you for consideration. Of our general seminary, there is nothing to be stated to you, in addition to the information concerning it, of which you are already in possession. It continues to do great good to the church; and our own diocese is experiencing its benefits, in the preparation of its candidates for orders, to enter on their sacred calling with honourable suitable qualifications. Of the state of its funds, I have no satisfactory information to communicate. For want of funds, it may decline and perish! But who that entertains any sensibility to the honour and interest of the church, must not solemnly deprecate such a result!

Of the state of our church in this diocese, I may be permitted to express the opinion, that if it has not in any remarkable degree advanced from that at which we last collectively contemplated it, it does not appear in any particular manner to have declined from it. If some of our churches have become destitute since that period, of the offices of the ministry, others have been happily provided with them. Our clergy are labouring to do all that in them lies, *"to make glad the city of our God."* I state this with satisfaction and with confidence. Would to God, that I

could report of their condition, and the provision for the support of themselves and families, in all instances, what we cannot but desire they should be! Whether it be of unavoidable necessity or not, it is not for me to know, that any of them should want the means of subsistence, free from pecuniary embarrassment and distracting care. But it is painful in a degree, which you will not perhaps find it more difficult to conceive, to be obliged to entertain the apprehension, that with no unfaithfulness to duty on their part, there sometimes may exist a delinquency and tardiness, as to the obligations which have been voluntarily assumed relative to their support, by means of which they seriously suffer. I shall not, I trust, be thought to transgress any limit, within which propriety or delicacy should confine me, when I affectionately and respectfully ask, May not this be prevented? The disposition to give, I sincerely believe, is not wanting; and examples of great individual and personal kindness to ministers, are by no means wanting; but a *disposition to act* does not perhaps always exist, in the degree necessary to prevent a delay and irregularity, as to the giving to the disposal of ministers in parishes, which as corporations are destitute of funds, that which is pledged to them, by means of which, the utmost distress may unintentionally be occasioned to men, whose sole dependence for support is on the compensation which is stipulated for their services, in this most dependent, yet most anxious and most useful calling. Let me not, I beseech you, be mistaken. I would ask nothing for our ministry, but the privilege of prosecuting its duties, which so manifestly involve the best interests of men, socially and individually, with an effect, which poverty and neglect cannot but deny them. Are we Christians, and can we be insensible to the claim of the ministers of Christ to be supported, and to be enabled cheerfully and usefully to prosecute their work? Are we friends of our country and of society, and can we think without shuddering, of the consequences of excluding, by systematic discouragement and dishonour, the religion of the Saviour, and

its enlightened teaching, from among us? This is a result, I know, which we do not think of. It is a result, I thank God, which we are not to apprehend. But if we would deprecate as the worst of conceivable evils, the extermination of our Christian institutions, why should we not be sensible of the evil, in its actual degree sufficient for our serious consideration, of their being left to struggle with indifference and neglect, for their existence?

On my brethren of the clergy, I will beg to be permitted to urge, together with a patient suffering of the manifold inconvenience under which, in some instances, they exercise their calling, the most active and diligent prosecution of the sacred and eternal interests with which they are charged. In some places, it is but for a portion of the year, that the climate admits of their presence with their congregations. I would be indulged in importuning them, that this season of their active service should not, by a single day more than it unavoidably must be, be shortened: and that in that season, the portion of their flocks, who, from circumstances peculiar to their condition in life, must, during their separation from them, be without *any means of pastoral instruction and counsel*, be made, most especially, the subjects of their attention and care. Let us thus, my brethren, and in every other way, to which the promises made at our ordination oblige us, do all we can, to make our ministry efficacious, in promoting the divine glory, and the good and happiness of men. Let it be seen and felt that as ministers of the church of Christ, we are not unprofitable to our fellow men; that if we encumber them, it is to some good purpose; and that there is in the good we do, at least an equivalent, if not more than an equivalent, for what we receive at their hands. They will not be slow to acknowledge this, if we are faithful to "*make full proof of our ministry.*"

The day of the gospel dispensation, let me, my beloved reverend brethren, only further remark, the day of the gospel dispensation on which our lot in the service of our heavenly Master has fallen, is a day of extraordinary enter-

prise, for the advancement of his glory, and the extension of his kingdom. In this enterprise, there is, I sincerely believe, much of honest and holy zeal embarked, under various denominations of profession. It is most devoutly to be wished, that as there is one faith, one Lord, one baptism, for all true disciples of the Son of God; so there could be among all, one purpose of heart, in the prosecution of the interests of his kingdom; and that all their distinctions of sect and name renounced and obliterated, *they all might be one, even as he and the Father are one.* This is, however, far from being as much an object of reasonable solicitude, as the existence, under all the varieties of denomination, of the spirit of the religion of Christ. If the amalgamation of disagreeing portions of the great Christian family, seems too impracticable to admit of its being wisely or discreetly in every way affected, at least it becomes, *for it is practicable* for each, so to qualify its zeal with love, *that the name of Christ be not blasphemed.* It comes, unavoidably, of the infirmity of our nature, that in some degree, personal and party sensibilities should mingle themselves, with our best and most sincere solicitudes of religious zeal. We cannot too anxiously guard ourselves against an influence of these, which bringing the unamiable passions of our nature into action, shall impair the dignity of our calling, and while it mars its claims upon human respect and confidence, make void our hopes of acceptance with him who *seeth, and shall judge us.* The spirit of religious party is always likely, from the peculiar character of the institutions of our civil polity, with respect to religion, to prevail and abound in our country; and the strife for ascendant influence, and the exertion of a worthy zeal, to use to the utmost the happy opportunity of religious liberty, for the advancement of religious truth, will so commingle themselves, as to put us in danger of mistaking the one for the other. Let us be only aware of this: and while we are faithful to the peculiar institutions, under which, according to the *deliberate persuasion of our own minds*, we have undertaken to serve Christ, and

be instrumental of the happiness and salvation of those who call upon his name, let us guard ourselves against the temptation, of which the circumstances in which we are placed involve so much, to think or act, with respect to other religious communities, *otherwise than as we would that they should think and act with respect to us.* The real usefulness and honour of no one of the various religious communities, which exist on the footing of equal toleration in our country, can consist in a course of conduct that is harsh, injurious, or unjust or disingenuous to others. Having hitherto, as I am sincerely persuaded we have, faithfully endeavoured to follow the guidance of this sentiment, as a rule of conduct, let us continue to endeavour always to walk according to it. Careful of the interests of Christian truth as we hold it, jealous to keep our peculiar institutions in a sound integrity, and prompt to protect and defend them against all encroachment, let us be careful no less, *to know what spirit we are of*; and if *Christ must be wounded in the house of his friends*, let us not be partakers in the guilt. They who in their social or individual religious character and conduct, exhibit the least acerbity, are the most worthy of the Christian name; while they must carry with them the most respect of the enlightened and the wise, the really pious and good.

My brethren of the laity and clergy, both, will perhaps receive it as a seasonable word of exhortation, that in concluding, I refer them to the changes which, in the course of the year, death has made among them, as a call on them to feel and act in this place, as if, on a similar occasion, they should be present here no more. We mourn especially the absence of two,* to whose presence with us, we were long accustomed; and whose memory claims to be had in honour, as friends of the church, and eminently anxious promoters of its interests. *They rest from their labours*; and their works, which made them so loved, so valued and honoured upon earth, should not be forgotten. To them we hope it has been

* Benjamin Huger and John Dawson, Esqrs.

realized, that death, *through our Lord Jesus Christ, has lost his sting, and the grave been deprived of its victory.* Of what they here did or endeavoured to do, in the service and for the glory of God, the record had preceded them; and we trust the record of an approving conscience, which they carried with them to the grave, will by it be confirmed to their everlasting joy. *What our hand findeth to do for the Lord who redeemed us, let us do with all our might; knowing that there is no work, wisdom, or device, in the grave, whither we too are going.*

NATHANIEL BOWEN.

On motion of Mr. Corbett, the thanks of the convention were presented to the Bishop for his address, and the clergy of the several churches were requested to read it to their congregations for general information.

The following gentlemen were appointed the standing committee:—

The Rev. Christopher E. Gadsden, D. D. the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D. the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Joseph Johnson, M. D. Robert J. Turnbull, Thomas Lowndes, Samuel Wragg.

The annual report of *The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*, was read; and is as follows:—

The board of trustees of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*, respectfully submit to the convention, statements of the *bishop's permanent and common funds*, for the past year.

It will appear that the permanent fund received in April last, a donation of \$100 from Plowden Weston, Esq.; that all the other sums, with which this fund is credited, are for interest and dividends received on the stock belonging to it; and that after transferring three-fourths of the amount of these, to the credit of the common fund, in conformity with the resolution of the convention, passed the 20th February, 1818, there remains a balance in the treasurer's hands, of \$193 25. The stock of the permanent fund is the same as at the date of the last report.

It will also appear, that the appropriation of \$250, made by St. Philip's church, for the bishop's common fund, for the year ending in February, 1823, was received in May last, and paid over to the treasurer of St. Michael's church: that the churches which have contributed to this fund, during the past year, are, St. Philip's, St. Michael's, St. Paul's, Radcliffeborough; St. John's, Berkley; St. Helena, on St. Helena Island; St. Helena, Beaufort; Grace church, Sullivan's Island; St. Paul's, Stono; and St. Luke's; and that the balance at the credit of the fund, including the three-fourths of the interest and dividends on the stock of the permanent fund, is \$971 44.*

Charleston, Feb. 18th, 1824.

(Signed) In behalf of the Board,
NATHANIEL BOWEN,
President of the Society.

The book containing the account of the trustees, for the foregoing funds, is laid upon the secretary's table for the inspection of the convention.

The following substitute was adopted for the 9th article of the constitution of the church in this diocese:—

“In all matters requiring the suffrages of the convention, with the exception contained in the third article of the constitution, the members shall deliberate and vote as one body; but any two clergymen, or the delegation from any two churches, may call for a separate vote of each order, when the clergy shall vote individually, (two or more clergymen representing the same church, having one vote,) and the lay-delegates by churches, (a majority of each delegation having one vote;) and a majority of both orders shall, in each case, be necessary to a decision.”

The Rev. Dr. Gadsden, from the committee on the theological seminary, made the following report, which was confirmed.

The committee on the general theological seminary have the satisfaction to report, that this valuable institution continues to flourish under the charge

* Since this report was made, it is understood, that a collection of \$20 has been made at North Santee, Winaw, which will make the total collections for 1823, \$991 44.

of the same gentlemen to whom it was committed when opened in the city of New-York, in the year 1822. In July last, the first annual examination took place, when five young men, having completed the course of theology, were presented with certificates. They delivered at that time suitable Theses. The venerable Bishop White added to the interest of the occasion, by an admirable address, which has been published.

The present session of the seminary was opened in November, and the Rev. Dr. Wilson, Professor of Systematic Divinity, delivered an appropriate discourse, which has also been published, and which the members of the convention will be gratified in perusing, as an evidence of the sound theology, the profound reflection, and the extensive acquirements of the gentleman, to whom is intrusted one of the most important departments in the institution.

We lament, that only twenty-two, that is, about one-third of our candidates, the whole number being sixty-one, according to a return made to the last General Convention, have as yet availed themselves of the advantages of the seminary; but the judicious measures recently adopted by the trustees, and the increasing reputation of the institution, as well as a proper respect for the authority of the church, and the great inconveniences of which candidates who pursue their studies at home must become more and more sensible, authorize the hope, that the seminary will in due season command its full proportion of those who are destined for the sacred office.

We have the satisfaction to state, that the recommendations of our last convention to the board of trustees, and to the General Convention, met with their respectful attention, and that resolutions have been adopted for carrying all of them into effect.

Instruction at the seminary is afforded gratuitously, and the expenses for board, &c. have been reduced to a very moderate amount. The annual examination, and the time for the meeting of the board of trustees, have been made, every third year, to correspond with the meeting of the General Convention, so that our delegates may have an op-

portunity of participating in the concerns of an institution, which justly claims the solicitude of the whole church. Agents have been appointed to make collections in all the dioceses, so as to effect the very desirable object of securing a capital, the interest of which shall be adequate to all the expenses of the establishment, and which, also, should it be sufficiently increased, may supply the means of maintenance to those young men of genius and piety, who, from their indigent circumstances, could not otherwise enjoy the benefits of the institution.

It remains for the members of our church to welcome these agents, and to do their part, that they may not return disappointed. We cannot but cherish the hope, that the interest always manifested by this diocese, on the present very important subject, continues unabated, and that our friends will meet fully the expectations of the trustees, when their collector shall make them his benevolent visit. We would, also, respectfully express the wish, that the wealthy among us, in their pious bequests, as they have in other dioceses, would be mindful of the strong claims of this institution.

We understand that the collector for the middle states has been, and is now actively employed, and his prospects are encouraging, and also, that Bishop Hobart, now in England, has by a publication, advantageously exhibited the claims of the seminary to the patronage of all the friends of our communion.

We have to state, that the sermon designed to exhibit the claims of this valuable institution, has been preached in the following parishes:—St. Michael's, St. Paul's, and St. Philip's, Charleston; Edisto Island; Sullivan's Island; Georgetown; St. Mark's, Clarendon; Pendleton—8.

But that the following churches have not yet complied with the request of the convention, viz. St. Helena, on the Island; Beaufort; St. Paul's, Stono; St. Thomas's; North-Santee; All-Saints; St. Andrew's; St. David's; St. Bartholomew's; St. Luke's; Columbia; Claremont; St. Stephen's, Black Oak and the Rocks; St. John's, Berkley; St. John's, Colleton.—17.

In conclusion, we would respectfully recommend:

I. That collections should be made and sermons preached as soon as convenient, in those parishes in which they have not yet been, with a view of diffusing information as to the designs of the church, in relation to this object, and the present situation of the seminary; and that the standing committee be requested to address the ministers and vestries on this subject.

II. That all the members of this body do hereby engage to afford the agent, should the trustees deem it expedient to send one, such facilities in his useful undertaking as may be in their power; but we would respectfully express an apprehension, that from the present low price of produce, and other circumstances, the collections during the present year would not be as great as might be otherwise expected.

III. That the candidates in this diocese be strongly recommended to pursue their studies at the seminary; and the committee would here ask leave to express the wish, that those candidates, whose pecuniary circumstances will not admit of their doing so, might be assisted by a loan, or otherwise by the pious liberality of their respective congregations.

The parochial reports furnish the following aggregate:—Baptisms (adults 33, infants 153, not specified 96) 282—marriages 71—funerals 174—Sunday scholars 681—communicants 1643.

Of the above the following are designated as cases of coloured persons:—Baptisms 14—Sunday scholars 175—communicants 379.

On motion of the Rev. Mr. Rutledge, *Resolved*, that the members of this convention, sympathizing with the friends of the Rev. Mr. Chase, son of the bishop of Ohio, who is now on a bed of illness in this city, do, during the session of the convention, offer up their prayers for him to Almighty God.

Resolved, that the next meeting of the convention, be held on the third Wednesday of February next.

After prayers by the bishop, and the blessing, the convention adjourned.

The church in this diocese consists of the bishop, 28 presbyters, 5 deacons, and 37 settled congregations.

VOL. VIII.

For the Christian Journal.

Abstract of the Proceedings of the fortieth Convention of the Diocese of Pennsylvania, held in St. John's Church, Norristown, on Tuesday, May 11th, Wednesday, May 12th, and Thursday, May 13th, 1824.

THE Convention was composed of the Right Rev. Bishop White, twenty presbyters, five deacons, and forty-five lay delegates, representing twenty-four churches.

On the first day the convention organized, and elected the Rev. William H. De Lancey secretary.

On the second day, morning prayer was read by the Rev. Charles Williams, deacon, rector of St. John's church, Yorktown, York county, and Christ church, Huntington, Adams county; and a sermon was preached by the Rev. Benjamin Allen, rector of St. Paul's church, Philadelphia.

The Right Rev. Bishop White, in compliance with the 45th canon, read the following address.

Brethren, the Clergy and the Lay Deputies of this Convention,

My annual report to you is as follows:

On the 22d of May, during the session of the general convention, sundry of my right reverend brethren assisting, I consecrated to the episcopacy the Rev. John Stark Ravenscroft, bishop elect for the state of North-Carolina: an event, which was highly gratifying to the bishops, and to the clerical and lay deputies from the several states, as well because of the respectability of the person consecrated, as because of the expediency of extending the episcopacy to that important district of the union. It may not be irrelevant to mention, that, during the same session, the church in the state of Georgia, having been duly organized, was admitted to a representation in the body, which completes the representation for all the states constituting the American republic, at the time of the establishment of its independence.

On the 31st of the same month, I consecrated to the service of Almighty God, St. Andrew's church, in the city of Philadelphia, and preached on that occasion.

On the 8th day of June, I ordained to the holy order of deacons, Henry M. Mason, since settled in Connecticut.

On the 14th of the same month, I consecrated to the service of Almighty God, St. Stephen's church, in the borough of Wilkesbarre; and administered the rite of confirmation, on the same day, in the same church.

On the next day, I ordained, in the same church, to the holy office of priests, the Rev. Samuel Sitgreaves, then its pastor, who has since resigned his charge.

On the 23d of July, at the instance of the theological professors in New-York, I repaired to that city, and presided and delivered an address, on the occasion of the honours conferred on the first class which have left the institution, after having completed a course of study. It was very gratifying, to find the good fruit of the assiduous attentions of the able instructors in the seminary. It was reported in my last annual address, that some ladies of the city of Philadelphia had instituted a scholarship, while it was still in New-Haven; and that since the removal, they have carried the design into effect. It may be proper now to mention, that a scholar has been appointed, and is pursuing his studies, in which he progresses much to the satisfaction of the professors.

On the 21st day of August, I consecrated to the service of Almighty God, St. James's church, in Newcastle county, in the state of Delaware.

On the 14th of the same month, I ordained to the holy office of deacons, Samuel Bowman, who has taken the charge of St. John's church, Pequea, as associate rector, in the room of the Rev. Mr. Muhlenberg, who has resigned.

On the 5th of September, I ordained to the holy office of priests, the Rev. James Pilmore, of Natchez, on the Mississippi.

On the 7th of September, I preached and administered the holy rite of confirmation, in St. James's church, Perkiomen.

On the 26th of October, I ordained to the holy office of deacons, Thomas Jackson, since settled in Maryland.

On the 30th of November, I ordained

to the holy office of priests, Richard U. Morgan, and to the holy office of deacons, Robert Piggot, since engaged as a domestic missionary, in the neighbourhood of Philadelphia, in the service of the Society for the Advancement of Christianity.

On the 14th of December, I held an ordination in Trinity church, Southwark; when I ordained to the office of priests, Levi S. Ives, and Moses P. Bennett, and to the office of deacons, John H. Hopkins; and on the same day, I held a confirmation and preached in St. Paul's church, Philadelphia; and, on the 28th of the same month, I confirmed and preached in St. Stephen's church, in the same city.

On the 18th day of January, I confirmed and preached in Trinity church, Southwark.

On the 8th day of February, I ordained to the holy office of deacons, Christian F. Cruse; and, on the 14th day of March, I ordained to the same holy office, Matthew Matthews, M. A. Samuel Marks, and William Levington, a coloured man. It is proper to mention, in order to its being recorded, that I have this day held a confirmation in your presence, and have admitted the Rev. John H. Hopkins to the holy order of priests.

The following changes have taken place, in regard to the ministerial duties of the diocese.—The Rev. Charles M. Dupuy, in consequence of the ill state of his health, has resigned the rectory of St. Luke's church, in Germantown; and the Rev. Edward R. Lippitt, formerly of South-Carolina, has been elected in his place. The Rev. Joseph Jacquett has ceased to officiate in St. James's church, Bristol; and the Rev. Albert A. Muller, formerly of the diocese of South-Carolina, has been elected the rector of that church. The Rev. Samuel C. Brincklè has discontinued the pastoral charge of St. John's church, Concord; and, in addition to the duties of St. David's, Radnor, is in the performance of those of St. Peter's in the Valley. The Rev. Jacob M. Douglass officiates in Concord, and in the church in New-London. The Rev. Charles Williams, a clergyman from England, in deacon's orders, has been chosen

rector of St. John's church, York-town, and officiates in the church in Hunting-ton, in Adams county. The Rev. William Thompson has resigned the rectory of Trinity church, Pittsburgh, having removed from the diocese, and is succeeded by the Rev. John H. Hopkins. The Rev. J. J. Robertson, late of the diocese of Virginia, now a resident of this diocese, has given a temporary supply at St. Thomas's church, White-marsh.

The Rev. Robert Davis has been engaged in efforts for the organizing of a congregation in the borough of Reading, in the service of the Society for the Advancement of Christianity in Penn-sylvania.

The Rev. Levi Bull has resigned the charge of St. Gabriel's, Morlattan; owing to his many engagements in the other churches under his pastoral care.

The Rev. Samuel Marks, lately ordained a deacon, has been sent by the Society for the Advancement of Christianity, on a mission to the counties of Bradford and Susquehannah.

The persons confirmed by me during the year, are 198 in number. The occasions of confirmation in the churches under my parochial care, have not been mentioned.

The admitted candidates for holy orders, are John Baker Clemson, William Eldred, Russel Parrot, (a coloured man,) David C. Page, James Depuy, and Benjamin Hutchins.

There may be no impropriety in again recurring to the subject of the theological seminary, so far as to express the opinion, that the interests of our church require the zealous support of its members, for the rendering of it an efficient nursery of the ministry. When the question of a general seminary, in comparison of many seminaries of the diocesan character, was under consideration, the declared opinion of this diocese was in favour of the latter. Your bishop declared his concurrence in that choice. His opinion was founded on the danger, that the other might be productive of dissension. The reason has applied to the supporting of the contrary choice, from the time that it was found to be the sense, as it continues to be, of the church at large: es-

pecially as the constitution provides for the establishing of local schools, to any extent which may be thought advisable, and proportioned to the funds which may be obtained.

The Domestic and Foreign Mission-ary Society has not been without efficiency, although it has been less than was expected; chiefly owing to there having been since instituted, sundry missionary societies of a diocesan character; the efforts of which are limited to their respective dioceses. Although the result is a deduction, as well from the demands on the general society, as from the funds which would otherwise have been committed to its trust; yet it may reasonably be expected, that neither this diocese, nor any other, will cease to feel an interest in that more enlarged design, which comprehends the necessities of extensive countries within the United States, entirely destitute of ecclesiastical labours; and, in addition to this, the contributing of the aid of the American church, towards those vast designs which are in operation for the evangelizing of the world.

It is, however, conceived by your bishop, that this object, however important, ought not to lessen the exertions of the diocese in favour of its peculiar institution—'The Society for the Advancement of Christianity in Penn-sylvania.' There are many parts of the state in which the administration of the ordinances, agreeably to the institutions of our church, is no more provided for, than in the new states to the west and to the south of us. The good achieved by the society, is in one respect a source of mortification to those who have the management of its concerns; as it presents continually before them an immense field of usefulness, in the various quarters to which their efficiency is invited, while they are without the means of meeting the expectations which have been excited. Affiliated to this society is the Female Tract Society, who have made a small addition to their tracts; although not recovered from the losses brought on them by a destructive fire, mentioned in the last annual address.

Although the Bible society is under the management of Christians of different religious denominations, yet your

clergy, and very many lay members near the seat of its sittings, conceive of their church as having an interest in its success; on which account, it may fitly be recommended on the present occasion to the patronage of this church.

The Sunday schools are still in operation in all the congregations of the city of Philadelphia, and in various other places. It is hoped that this expedient for the extending of the influence of religion will be more and more adopted. The society for the encouraging of that important object having, for some time, devoted all the proceeds from collections in churches to the supply of books and tracts, have lately judged it sufficient to limit that destination to one third of the proceeds; leaving the other two thirds for the Sunday schools of the churches in which the collections were made. The society have on hand a considerable number of tracts and school books, which may be had at low prices at the book-store of their agent.

The fund for the support of a future bishop is in as good a state as prudent management and slender contributions can make it; and your present bishop conceives of it as a duty to present it to the view of the church on every annual occasion of conventional meeting.

The Corporation for the Support of the Widows and the Children of deceased Clergymen have still to represent, that there are but few whose families are now, or are in future likely to be benefitted by the increase of their fund. They have lately taken under consideration the propriety of increasing the annuities, as permitted by their fundamental laws; and a determination on this subject has been reserved to an adjourned meeting, to be held within a few days.

After the narrating of the facts called for by the object of this address, the thought occurs, that the present may be a suitable period for a brief retrospect to the past, and for a looking forward to what the future presents as a matter of duty.

We are now at the end of forty years which have passed since the organizing of our church in this diocese. In the times of the province our members had

been always few, and in any vicinity beyond the limits of the city, not competent to provide for the administration of the ordinances, without aid from the other side of the Atlantic. During a portion of the revolutionary war, except within the limits already referred to, the sound of the gospel, in connexion with our services, was discontinued throughout the state; and the revival was very small at the said period of organization. When we contemplate the gradual increase which has taken place, as well in the number of the clergy as in that of the laity, including within both orders men competent to all the purposes for which religious communion has been instituted, it is a subject of gratulation; but attended by the circumstance, that it brings a heavy burden on our consciences in regard to the time to come; because of our knowledge of the fact, that the field of labour has been increased beyond proportion to the increase of our means. This is noticed, as a motive to the excitement of the zeal of the clergy, and of the influential lay members of the diocese; without forgetting the interest possessed in it by him who ought to set an example of what he recommends. A church can scarcely be in any place, near to which there may not be found a district, where there are people who would be highly gratified by opportunities of worshipping God agreeably to our services, and what is a more serious consideration, persons who, from destitution of means, are without public worship of any kind, and in an increasing dissoluteness of manners. To pay attention to persons of either description, is surely one way in which we may put in practice what our Saviour contemplated under the figure of going out to the high ways and the hedges.

The same is an expedient for the lengthening of the cords and the strengthening of the stakes of our Zion: it having been found in various instances, that there has been verified what was intended by the comparison of the mustard seed and its growth into a tree, under which the fowls of the air were to take shelter.

Let it not be supposed, that there is lost sight of the difference between the

provision of the means of grace, and the bringing of the persons so provided for, to be the subjects of its holy influence. There may be the body without the spirit—the form without the power. Nevertheless, in like manner as the apostle of the Gentiles asked, ‘How shall they hear without a preacher?’ so the principle may be extended to all the requisites of public worship; some by a remote, and some by a near and even necessary connexion. In all things which concern the subject, we should be occupied in planting and watering; looking with humble confidence to the heavenly Husbandman for the increase.

With the hope that the present occasion will not be without a bearing on the important work, your bishop pledges the concurrence of his endeavours to the effect.

WM. WHITE.

Resolved, that the next annual convention of the church in this state, be held in the city of Philadelphia.

On motion of the Rev. Mr. Allen, resolved, that the meeting of the said convention be held in St. Paul’s church in that city.

Resolved, that this convention, concurring with their venerable bishop in the interest which he has expressed upon the subject of the general theological seminary, in his address to this house, do heartily recommend that institution to the zealous support and fostering care of Episcopalians throughout this diocese, as being an important mean, under divine providence, of supplying a learned and efficient ministry for the promulgation of the doctrines, and the preservation of the worship and discipline of the Protestant Episcopal church.

The Rev. Mr. Kemper, from the committee on the supply of vacant parishes, presented the following report, which, having been read by the secretary, was adopted.

WHEREAS the contributions made by the churches in this diocese, “for the purpose of defraying such expenses as the convention may incur, and for defraying the expenses of the delegates to the general convention,” agreeably to the 12th article of the regulations, &c. have exceeded the sums heretofore ex-

pended for these objects, and there is now, in the hands of the treasurer of the convention, an unexpended balance of \$ 468 :

And whereas it is anxiously desired to supply the vacant congregations in this diocese with occasional services, as well for their present comfort and benefit, as in the hope that such assistance may conduce to measures for the establishment of pastors among them, so soon as they may have the ability for that purpose :

1. Therefore resolved, that hereafter one quarter only of the contributions required by the 12th article of the regulations before mentioned, shall be applied to the purposes therein mentioned as heretofore, and to the contribution towards the expenses of the general convention; and that the other three quarters shall be applied to the supplying of the vacant congregations of the diocese with occasional services : and it shall be the duty of the treasurer of the convention to open and keep separate accounts of the said contributions accordingly, and report them to the convention as heretofore.

2. Resolved, that at this and every succeeding convention, there shall be appointed, by ballot, a committee of three clerical and three lay members, whose duty it shall be, with the concurrence of the bishop, or in case of a vacancy, with the concurrence of the chairman of the standing committee, to take order for supplying vacant congregations in the diocese as aforesaid, with occasional services; and it shall be the duty of all clergymen, whether with or without a parochial cure, having in the former case the consent of their respective vestries, to comply with the requisitions of the said committee in this behalf; and, in case the vacant congregations so supplied, fail to defray the expenses attendant on such visits to them, the treasurer of the convention shall pay the same out of the monies so to be contributed and appropriated, upon the order of the aforesaid committee: provided, that no appointment be made in conformity with the provisions of this resolution, without the approbation of the bishop, or chairman of the standing committee as aforesaid.

And it shall be the duty of the committee to be appointed in pursuance hereof, to keep and report to the convention a written account of their proceedings.

3. Resolved, that if at any time the monies hereafter to be contributed for the purposes mentioned in the said 12th article of the regulations, and the contributions towards the expenses of the general convention, should, with the sum in hand, yield an interest which will be sufficient to cover the annual expenditure for the said purposes, the convention shall be at liberty to appropriate any excess to the purposes mentioned in the second of these resolutions.

4. Resolved, that in order to meet the urgent calls for occasional services, in the vacant congregations, during the current year, the treasurer of the convention be, and he is hereby authorized to transfer \$ 200, or so much thereof as may be necessary, of the convention fund now on hand, to the credit of the committee to be appointed as aforesaid, which sum, or so much thereof as may be transferred, shall be considered as a loan from the former to the latter, to be returned with interest as soon as may be convenient, and at farthest within five years.

The fourth article of the constitution of the church in this diocese was amended, so as to read as follows :

"The convention shall be composed both of clergymen and laymen. Every clergyman of the church resident within the state, except such as are declared to be disqualified by the canons of the general convention, shall, ex-officio, be a member of the convention; and each incorporated, or otherwise regularly established Protestant Episcopal church in the diocese, now a party to the above stated act of association, or which shall hereafter be admitted a member of the convention, may send to the convention a deputy or deputies, *worshippers in the said church*, not more than three—to be elected by the vestry of such church. Where two or more churches are united under one vestry, each church shall nevertheless be entitled to send deputies."

On motion of the Rev. Mr. Kemper, resolved, that the next annual conven-

tion be held on the first Tuesday after the first Wednesday in May.

The parochial reports furnish the following aggregate—Baptisms (adults 141, infants 408, not specified 175) 724—Marriages 134—Funerals 299—Sunday scholars 1221—Communicants 1485.

On motion of the Rev. Mr. Montgomery, resolved, that the thanks of this convention be returned to the Rev. Mr. Allen, for his sermon delivered at its opening.

On motion of Mr. Robinson, resolved, that the thanks of this convention be given to the inhabitants of Norristown, for their politeness and hospitality to the members thereof.

The following appointments were made :—

Standing committee and council of advice—The Rev. James Abercrombie, D. D. the Rev. Jackson Kemper, the Rev. Benjamin Allen, the Rev. George Boyd, the Rev. Gregory T. Bedell, Chief Justice Tilghman, Commodore Dale, Mr. Read, Mr. Comegys, and Mr. Wheeler.

Deputies to the general convention—The Rev. Wm. A. Muhlenberg, the Rev. Levi Bull, the Rev. Benjamin Allen, the Rev. George Boyd, Mr. Read, Mr. Meredith, Mr. Sitgreaves, and Mr. Edward J. Stiles.

Missionary committee—The Rev. Jackson Kemper, the Rev. James Montgomery, the Rev. Benjamin Allen, Mr. Bancker, Mr. Stevenson, Mr. Meredith.

Mr. Thomas H. White was re-elected treasurer of the convention, and Mr. John Read, treasurer of the episcopal fund.

There are in this diocese 45 congregations, and 47 clergymen, viz. the bishop, 36 presbyters, and 10 deacons.

From the treasurer's account, appended to the journal of the above convention, it appears that, for the past year, the receipts were \$ 195 98, and the expenses \$ 56 25; that \$ 150 had been deposited in the saving fund; that the balance in hand was \$ 8 52; and that the aggregate amount of investments was \$ 468 20.

The treasurer of the episcopal fund reported the receipt, during the past year, of \$ 554 92; and that the whole amount of the fund is \$ 8258 61.

For the Christian Journal.

An Address, delivered at the laying of the Corner Stone of St. Mary's Church, New-York, on Tuesday the 15th of June, 1824. By BENJAMIN T. ONDERDONK, A. M. an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States.—Published at the request of the Wardens and Vestry of St. Mary's Church, and of the Clergy present at its delivery.

THE occasion which has drawn us together at this time, is one of very interesting importance. It is to witness the ceremony of laying the corner stone of an edifice, to be consecrated to that service of Almighty God which consists in the due administration of the sacraments, ordinances, and institutions of his holy church. The usage of solemnizing such an event, is agreeable to both the dictates of sound reason, and the sensibilities of true piety. A church may be considered as a centre, whence the blessings of religion, in reference to both time and eternity, are to be diffused through a portion of the community. Year after year, and age after age, we may hope that this spot will be hallowed to the true service of that God who delights to honour the people who honour him, and who, for ten righteous men therein, would have arrested the execution of his just purpose against the wicked cities of the plain;* and to the dissemination of those principles which are the most effectual in forming faithful magistrates, good citizens, and virtuous members of society, adorning every social and domestic connexion, and diffusing around them happiness and peace. And when the eternal distinction will have been made between the righteous and the wicked, between him that serveth God, and him that serveth him not, we may humbly hope that many subjects of the great salvation will have been made such, through the merits of Christ's atonement, by the divine blessing upon the ordinances and

instructions to which they will have here had access.

Requested by the rector of this parish,* who is necessarily absent, to add to the solemnities of the present occasion an appropriate address, I have thought that it would be neither uninteresting nor useless to take a brief notice of the erection, in this city, of the several churches and chapels in our communion.

An hundred and sixty years ago, to wit, in the year 1664, a chapel, attached to a fort erected on the spot now occupied by the range of buildings in front of the south end of the bowling-green, in which, while this was a Dutch colony, the service of the church of Holland had been performed, became, of course, with the change of government, a place of worship according to the rites of the Protestant Episcopal Church, then the Church of England in America. This chapel was destroyed by fire in 1741.

But the first church erected expressly for the members of our communion, was TRINITY CHURCH, built in the year 1696. It was originally a small edifice; but was enlarged in 1735, and again in 1737. These enlargements increased its dimensions to the length of 148 feet, and the breadth of 72 feet, with a steeple 175 feet in height.

This noble and venerable edifice was destroyed in the memorable fire of September, 1776, which laid waste a great part of the southern and western sections of the city.

After the revolution, Trinity church was rebuilt in its present form, and consecrated in the year 1791.

The increase of the parish of Trinity church led, in 1752, to the erection of St. GEORGE'S CHAPEL. The congregation worshipping in this edifice became, by terms of agreement with the vestry, a distinct parish in 1811. In January, 1814, their church was so nearly destroyed by fire as to render necessary almost entire rebuilding; which was soon effected, and the church consecrated in November, 1815.

Fourteen years after the erection of St. George's, to wit, A. D. 1766, St.

* Genesis xvi. 32.

* The Rev. William Richmond.

PAUL'S CHAPEL was built. This still continues in its original connexion with Trinity church.

These three edifices, Trinity church, and St. George's and St. Paul's chapels, were the only buildings erected for the worship of our communion prior to the revolution. Since that event, the following have been added.

For the accommodation of the members of Trinity church inhabiting that section of the parish, the vestry erected, on ground appropriated to the purpose on the estate of Peter Stuyvesant, Esq. ST. MARK'S CHURCH, which was consecrated in 1799. This, however, not being designed to be retained as a chapel, was conveyed to the corporation of St. Mark's, on the legal establishment of that body.

In 1802, the churches in union with this diocese received the accession of CHRIST CHURCH. This building had been erected in 1794, by certain members of Trinity church, seceding from that parish; and the services of our ritual had been performed therein by a presbyter of our church. The receiving, however, of the congregation into union with the convention, did not take place until the year above mentioned, 1802.

The corporation of this parish, with a zeal and enterprise highly creditable to them, have erected, in another part of the city, a new parish church, which, of course by the name of Christ church, was consecrated on Easter-even, 1823. Their former parish church, having been sold, is now occupied by another congregation, in which the services of our church are performed by a clergyman of this diocese. This parish is not yet in union with the convention. It is to be hoped that all obstacles to an event so desirable to the friends of the unity and harmony of the church of Christ, will soon be removed.

In 1803, an ancient building, the oldest religious edifice in the city, was added to our number of churches, by the name of the CHURCH DU ST. ESPRIT. This building was erected as early as the year 1704, by the French Protestants, who fled from their country after the revocation of the edict of Nantz, and who here worshipped in their na-

tive tongue. The interior, having been destroyed during the war of the revolution, was renewed subsequently to that event; and in the year 1803, the minister and congregation having determined to conform to the Protestant Episcopal Church, their church was consecrated, and the pastor, who, as well as his predecessors, had been ordained on the principles of the Reformed Church of Geneva, was admitted into holy orders by the then bishop of the diocese. In this church, our services are performed in the French language.

The pastor of the English Lutheran Church in this city having carried into effect a determination to receive episcopal orders, and connect himself with our church, several members of his former congregation, in connexion with a number already belonging to our communion, erected ST. STEPHEN'S CHURCH, which was consecrated in 1805.

In 1807, ST. JOHN'S CHAPEL, erected by the vestry of Trinity church, was consecrated; and at a subsequent period of the same year, ST. MICHAEL'S CHURCH.

In 1808, the same solemnity was performed in GRACE CHURCH, then just erected by the vestry of Trinity church. This, like St. Mark's, not being designed for a chapel, was transferred to the corporation of Grace church, when duly constituted.

In 1810, the English Lutheran congregation above mentioned, with their then pastor, having determined to connect themselves with our communion, their church, which was erected in 1801, and had been known as ZION CHURCH, was consecrated by the same name; their pastor admitted into holy orders; and the parish duly organized as a Protestant Episcopal church.

This church, too, was destroyed by fire. The event occurred in August, 1815; and involved in its consequences, added to the incumbrance of a large debt, the removal of the rector, and the extinction of the parish.

In the same year, 1810, ST. JAMES'S CHURCH was finished and consecrated.

A very worthy and liberal member of our communion, at the sale of its property which was made at the dissolution of the corporation of Zion church,

purchased the ground on which the building had stood, together with as much of a new edifice as the vestry had been enabled to complete, with the laudable design of retaining them until some purchasers presented themselves, who would finish the rebuilding, and restore an episcopal church to that part of the city. Six gentlemen of the old parish of Zion church became the purchasers at cost; and with aid from the funds of Trinity church, completed the present ZION CHURCH, which was consecrated in October, 1818; and the congregation of which, in due time, became legally organized.

At an early period of the church in this city, the spiritual care of her coloured members occupied the attention of the mother-church of England. Clergymen of that church, besides rendering general assistance in the parish of Trinity church, were employed by the Society for Propagating the Gospel in Foreign Parts, as catechists for the special instruction of the blacks. For many years, too, after the revolution, that portion of our fellow members of the church were allowed to assemble by themselves, in a suitable apartment, every Sunday, at an hour not interfering with the stated morning and evening services of the church. In these assemblies, laymen (the last of whom was a coloured man) were, from time to time, licensed by the bishop to officiate, in the absence of a clergyman, by conducting the evening prayer, reading approved sermons, and catechising the children.

Our coloured members, however, so increased in number, that the accommodations assigned to them in our several churches and chapels became insufficient. The benevolent project then began to be entertained of following the example of the Episcopalians in Philadelphia, by providing them with a church and pastor of their own. The former branch of this plan was carried into effect, partly by a donation from Trinity church, and partly by individual beneficence, in the erection of the building which was consecrated by the name of St. PHILIP'S CHURCH, in July, 1819; and the latter, by the subsequent ordination of the coloured layman, who, as

before mentioned, had been licensed to act among his brethren, as catechist and lay-reader.

In the case of this church, also, we were called to lament over the ravages of the destroying element. In less than three years after its erection—to wit, in December, 1821—it was consumed by fire. This fact, however, ought not to be recorded, without noticing the care and prudence of the vestry, which cannot be too much applauded, or too generally imitated, in insuring their church. This enabled them to proceed, without loss of time, to erect, on the same foundation, the present St. Philip's church, which was consecrated in December, 1822.

The idea, long anxiously entertained, of establishing a parish in that part of the city which includes the village of Greenwich, was carried into effect in the fall of 1820. The congregation met in a suitable apartment, until Ascension-Day, 1822, when St. LUKE'S CHURCH, which they had erected with great enterprise, was consecrated.

In December, 1823, the parish on whose concerns we are now assembled, was duly organized, and soon, on this spot, we hope to witness the consecration of a temple, to be styled, in honour of the mother of our blessed Lord, St. MARY'S CHURCH.*

We have reason, too, confidently to trust, that by the good providence of God, our anticipation of a speedy accession to the number of our churches, is not to be limited to the erection of that now just in its commencement.

Soon after the organization of this parish, St. THOMAS'S CHURCH was incorporated; and we may hope to be soon called to witness the laying of the corner stone of its parish church, a building in which we may anticipate an ornament to one of the finest portions of our city, and a memorial, both of the

* The congregation now incorporated as St. Mary's church has, since March, 1821, been in the habit of regularly assembling for public worship under the services of a young gentleman, preparing for holy orders, and now a member of the vestry, who has been licensed by the bishop as a lay-reader; and to whose faithful and persevering exertions, under God, the present fair prospects of St. Mary's church are principally to be attributed.

pious enterprise and liberality of the very respectable members of our church who have embarked in the undertaking, and of the architectural taste and skill of the age.

For a long course of years, the anxious thoughts and wishes of the members of our church have been directed towards the rapidly increasing, and, in spiritual matters, peculiarly destitute, eastern section of the city. A few weeks ago, we were gratified by the fact of the organization there of ALLSAINTS' CHURCH, under auspices which, notwithstanding peculiar difficulties, and especially the discouragement of a late abortive attempt, promise to add to our communion a large and respectable congregation, and soon to adorn our city with another temple of the Living God.

To this detail respecting the churches in our city, it can be neither improper nor unacceptable to notice the recently commenced erection of a new one in the neighbouring village of Brooklyn, a village so nearly connected with New-York, in interest, character, progressive improvement, and the intimate relationship, and incessant intercourse, of their respective inhabitants, that it may be considered as virtually a part of the city.

The building formerly known as St. ANN'S CHURCH, in that village, was purchased by the Protestant Episcopal congregation in 1788, and was consecrated in 1789, being, it is believed, the first church that was consecrated in this diocese. Proving, however, too small, it was taken down after the erection of the present church, which was consecrated in May, 1805. Such has been the happy increase of the parish, that the corner stone of a still larger church, to be known by the same name, and to be a substitute for the present one, was laid in March last; and the building is now in progress.

The review, my brethren, which we have now taken, should dictate the grateful and devout reflection, "*Hitherto hath the Lord helped us.*"* By his blessing, the members of our communion in this city have been enabled to

erect (including those rebuilt after destruction by fire) seventeen churches and chapels, principally large and handsome edifices. And three, erected by other denominations, have been added to our number.

The public worship of Almighty God is now statedly celebrated in this city, according to the primitive and evangelical ritual of our church, and public religious instruction is regularly imparted, according to her equally primitive and evangelical principles, in fifteen temples devoted to the honour of his name. The neat and commodious edifice designed to be erected on this spot, will, of course, be the sixteenth. God grant his blessing on the enterprise and zeal which are now prosecuting the pious design of its erection! This enterprise and zeal are the more commendable, because they were not excited, and are not encouraged, by the promise or hope of any assistance from those funds of the original parish in this city, which, when capable of it, imparted aid in every direction, but now are scarcely equal to the support of the establishment for which they were originally designed, and to which they were granted.

It, surely, is high time that the spell of dependence on these funds, which has kept the most numerous and most wealthy denomination in the city behind others in pious enterprise and liberality, should be broken. Those of our members who are really acquainted with their church, know that in her doctrines, ministry, and worship, she comes nearer than any other to the primitive model, and offers facilities for advancing the pure and undefiled religion of the gospel, which none others possess. Looking, then, at the vast disproportion which exists in this great and increasing metropolis, between the population and the means of extending to them the public ordinances and instructions of the gospel, let the love of Christ and of his church constrain them to use every effort within their power to increase those means, as afforded, with unrivalled excellence, in the institutions of their church.

I should do injustice to my own feelings, and I am confident to those of my

* 1 Samuel vii. 12.

reverend brethren present at this solemnity, and to those, too, I am equally confident, which would be cherished by our beloved and right reverend Father in God, could he now be with us, were I to conclude this address, without offering my sincere congratulations to my reverend brother, the rector of this parish, and to the very respectable gentlemen who are associated with him as its wardens and vestrymen, on the happy event which has now called us together. Long, in their respective functions, may they enjoy the blessing and the approbation of God! May their parish, provided with a neat and commodious church, in which to worship the God of their fathers, and be instructed in his holy will, be an ornament and a blessing to the communion to which they are attached; and in their connexion with the ecclesiastical body of the diocese, be ever ready to give their influence, and their best exertions, to promoting the order, unity, and prosperity, of the church of Christ.

The inhabitants of this village* I would congratulate on the prospect, now opening clearly before them, of soon having their little hamlet adorned with a neat and modest spire, indicating to the passing traveller that God is worshipped in this place. And on this spot, presented by the pious liberality of a warden of the church,† and to be consecrated to this holy purpose, may God be long worshipped in sincerity and truth! May his word and ordinances be attended with saving efficacy to many souls in this, and in generations yet to come! May this sacred establishment, assuming, agreeably to ancient and pious usage, the name of her who foresaw that all generations should call her blessed,‡ be also so esteemed by multitudes who will experience that it has indeed been to them a blessing—a blessing in time, and a blessing through eternity! May it prove “the hand-maid of the Lord,”§ bringing, by his nurture and admonition, many sons unto glory!

* Manhattanville, in the ninth ward of the city of New-York.

† Jacob Schieffelin, esq.

‡ St. Luke i. 48.

§ St. Luke i. 38.

For the Christian Journal.

To the Friends of the Church.

New-York, June, 1824.

THE students of the General Theological Seminary of the Protestant Episcopal Church in the United States having lately organized a “Society of Inquiry respecting the advancement of Christianity,” it has been deemed advisable to present to the public a brief view of the nature of the society, its objects, and its present prospects. Though the ultimate ends proposed are chiefly to be attained by an extensive and regular correspondence with the various associations and bodies connected with the church, still individual support may tend materially to the advancement of these ends. It is with this view that the present appeal is made, in the belief that a simple statement of the views and intended operations of the society will be sufficient to excite the attention and ensure the support of all who take an interest in the cause of our venerable church.

It is a truth evident to all who reflect upon the existing situation of the church, that the only effectual means of extending her influence through the interior of our country, must be by missionary exertions. The advantages which might accrue from an accurate knowledge of her exigencies, where aid was most needed, and where it might most effectually be afforded, had for some time engaged the attention of the students. The seminary being at length permanently established, and having so successfully commenced its operations, it was imagined that a society of this nature, formed in an institution to which the attention of Episcopalians would naturally be directed, must without doubt be attended with peculiar advantages for acquiring all the information possible relative to the important ends proposed. Those facts which now lie scattered through the journals of the different conventions, and through various periodical publications, (some of which are not generally circulated,) will here be concentrated, as it were, into one focus, and that too, where the knowledge of them will be attended with the greatest possible advantage—in the nursery of the church, where those who

may be peculiarly styled her sons, are now labouring to fit themselves for their high vocation, and panting for the moment when they shall go forth as her champions, and repay in some degree the favours they are now receiving from the protecting hand of her who is at once their "*præsidium et dulce decus*"—their guardian and their pride.

The funds of the various missionary societies, though increasing, are yet inadequate to meet the actual demands, and of course the utmost caution is required in the distribution of them, so that one single cent may not be expended, except where it can be most beneficially applied. Our society, if once in successful operation, may contribute materially towards this end, by the intimate knowledge it will afford of the actual condition of the church. There are those too in the seminary who look forward with anxious eagerness to the time when they shall go forth to build up the waste places of Zion, to make straight in the desert the pathway of our God:—to such it may easily be imagined how valuable this information is likely to prove.

With views such as these, a committee was appointed to report on the expediency of the measure. Their report spoke decidedly in its favour. The committee, however, took a much wider field than was at first proposed, not confining the objects of the society merely to the advancement of the missionary cause, nor limiting its inquiries to our own country alone. They conceived that the peculiar advantages we enjoyed might be applied to a more extended and perhaps more useful purpose. From the body of information which must almost necessarily be placed within reach of the society, it was seen how easily and how naturally they might extend its views to inquiries respecting the moral and religious improvement of mankind generally, and the most effectual means of advancing the Christian cause, not reasoning from crude and often visionary theories, but deducing from the facts continually presented to the society, sound and rational conclusions of immediate and practical utility.

Such is a faint outline of the objects of our society; and, should it prove

successful, surely we may anticipate the most beneficial results to the seminary, to the church, and (may we not say) to the Christian world. In pursuance of these objects the society has already commenced its operations. Letters have been written to the secretaries of the several conventions and societies connected with the church, to some of which the most flattering replies have been returned, with promises of every assistance. The editors of the different periodical works favourable to the church, have also been requested to furnish us with copies of their publications. In addition to this, requests of a similar nature have been addressed to three of the most eminent societies in Great-Britain, as well as to the editors of such periodical works in that country as were deemed most conducive to the objects of the society. The information received from this quarter, it will be observed, will naturally comprehend her colonies, as well as those countries with which her relations may be more intimate than those of the United States.

With such prospects, and under the immediate patronage of the church, it is not too much to say, that our society bids fair to flourish. All that remains to ensure our success, is, to secure the support of individuals, who, without an address of this kind, might not feel themselves called on to lend their aid.

The church has always been conspicuous for the wealth and general information of her laity:—she is now becoming conspicuous for better things—for the application of that wealth and information, by a few noble spirited individuals, to the most elevated and holy purposes. To such we would more particularly address ourselves; not for pecuniary aid—the immediate objects of the society are necessarily unconnected with any views of that nature:—but in their daily walks through life a thousand things may meet their view, a thousand ideas may occur to their minds, which, if duly improved, might be of lasting benefit to the world. It is the intention of the society to publish, from time to time, such essays of its members, and such letters of its correspondents, as may be deemed advisable.

It were needless to say how gratifying to the members, and how conducive to the objects of the society it would prove, to have it in their power to embody in these publications the views, not only of the clergy, but also of those intelligent and pious laymen, who are the ornament and support of their church. It may not be a trifling inducement to such to reflect, that they will be lending their assistance to one of the many instruments of human improvement, which, (blessed be God!) are in such active operation in our day; that they will be placing this instrument in the hands of those who are best calculated to wield it—who are even now preparing to go forth to the dissemination of the glorious gospel of the Redeemer, bearing in its train civilization, philanthropy, every virtue which can dignify man, and bring him near his God.

J. LAWRENCE YVONNET, *President.*
W. R. WHITTINGHAM, *Corr. Sec. of the Soc. of Inq. in the Gen. Theol. Sem. of the Prot. Epis. Church placed in the city of New-York.*

[*Note.*—It is recommended to editors of periodical works favourable to the objects of the Society of Inquiry whose general address is given above, that this paper be inserted in their respective publications, in order to give it as extensive a circulation as possible. Communications are to be directed to the corresponding secretary.—*Ed. C. J.*]

The Editor of the Christian Journal.

In the Gospel Messenger for June, the article on the Theological Seminary, correcting some statements which have been made by others as well as the Ohio layman, ought to be generally read, on account of the facts it contains. You are therefore respectfully requested to publish it in your useful work.

A SUBSCRIBER.

To the Editors of the Gospel Messenger.
The Statements of the Ohio Layman, relative to the General Theological Seminary, corrected.

It has been remarked by some of your readers, with great pleasure, that the pages of your journal have been frequently occupied with the concerns of our general theological seminary.

When we consider the obvious utility,

and indeed, in the present situation of our church and country, the necessity of such an institution, and the resources which we are certain might be commanded for it, it is as surprising as it is to be regretted, that it has not yet obtained a sufficient endowment. But its establishment upon a permanent foundation will be still longer delayed, if its friends permit the objections to it, which occasionally fall from uninformed, careless, and interested writers to pass unnoticed. It is characteristic of these objections, which usually meet us in the shape, not of direct argument but of doubt and insinuation, that they proceed from those whose information on the subject is neither sufficient or accurate, as far as it goes; who have not reflected on those considerations of church unity; adequateness to all useful purposes; superior economy, both as it respects money and men; and increased respectability, from its greater resources in talent and endowment, which influenced the General Convention to prefer, at least for the present, the scheme of one general seminary for a church which is yet comparatively limited in means and members: or who having some personal or party views to promote, in their eagerness are unmindful as well of facts generally known, as of arguments which have been often repeated and cannot be refuted. A writer in the Washington Repertory, under the signature of "An Ohio Layman," has rendered these remarks necessary. His object was the vindication of his friend and ecclesiastical superior. Zealous in the cause he had espoused; indifferent to the great cause of the church, of which probably little had been heard in his distant diocese; and evidently careless in assertion on more than one topic, the consequence perhaps of imperfect information, or of haste in preparing for the press,* he has ventured some declarations respecting the seminary, which a regard for truth, justice, and the church, compels me briefly to disprove.

I. He says the proposition to establish

* Nothing but precipitation can explain, (if it be an explanation,) the manner in which this writer has treated Bishop White.

lish a general seminary was "*rejected*" by that body, viz. the General Convention of 1814.

Extracts from the journal of the house of clerical and lay deputies: "A message was received from the house of bishops, communicating a resolution on the subject of a theological seminary, in which this house *concurred*." That resolution was, "That it be referred to the bishops, &c. to inquire in the respective dioceses or states, and to consider for themselves concerning the expediency of establishing a theological seminary, and to report to the next General Convention."

Instead of rejecting then, the convention postponed the measure for further inquiry. The mistake of the Ohio Layman originated in his looking only at a part of the journal, in which the proposition was "*negatived*," by a small majority of two only. The votes stood thus:—clergy, ayes 4; laity, ayes 3; in all 7. Clergy, nays 6; laity, nays 3; in all 9. Majority 2.

But subsequently it was reconsidered, as appears above, and postponed to the next convention.

In 1817, a majority of the bishops having reported favourably, the proposition was adopted, as I have understood, by an overwhelming majority. The strong expression of the layman, "*rejected*," was probably preferred to that on the journal, "*negatived*," to convey the impression that the convention of 1814 was decidedly opposed to the measure; and therefore it is more important to prove that he is mistaken in point of fact.

II. The Ohio Layman says, the resolution in 1823, approbatory of the general seminary, "was passed by the house of bishops only." Now if he meant to say, that *the* resolution offered by one of the bishops passed their house only, it is true, but not material; for no one will contend that there is a charm in the very words there used. But if he meant to say that the lower house did not adopt any measure approbatory of the seminary, this is another sample of his inaccuracy. The committee to whom the whole matter was referred express the most decided opinion in favour of the institution. They advert

to the report of the faculty as "*able and luminous*;" to the course of instruction as "*expanded, liberal; fitted to render the students able ministers; to train them in religious habits as well as sound learning*." They declare, that they "*cannot but contemplate with pleasure the delightful prospect of having a general seminary, whither, like the temple at Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate with full confidence that happy period when the north and the south will give up, and the east and the west will not keep back*." They say, "*the prosperity of our church depends much, under the divine blessing, upon the support given to this institution; and they earnestly recommend to the several dioceses to form more scholarships*." This report was unanimously accepted. Surely it goes quite as far as the resolution which was adopted by the bishops, and this was probably the reason, unless we suppose an inadvertence, that that resolution was not brought down to the house of clerical and lay deputies.

Besides this report, two resolutions relative to the seminary passed both houses, which, though that be not their direct object, are as approbatory as any resolutions can be. The resolution in the upper house was passed on Tuesday, those in the lower house on Monday. These superseded that, and rendered acting upon it unnecessary. The impression, therefore, which the Ohio layman would convey, that the recommendation of this institution was an act, not of the convention, but of one house, is a remarkable misstatement, to use the mildest term. He says, "*it was intended only as a recommendation of the one house*." We shall not stop to inquire how he discovers intentions. Indeed we have scarcely time to accomplish all the necessary business which he has compelled us to engage in.

III. In reference to the union of the general and New-York seminaries, in 1821, he says—"The fact is, that the general seminary surrendered every thing but the name." There were three points to be settled—the location, the jurisdiction, and the internal arrangements of the seminary. As to the lo-

cation, the general seminary surrendered not to the wishes of New-York, but to the condition of Mr. Sherred's endowment. To obtain that, the removal of the seminary was indispensable. The committee however, in 1820, who recommended New-Haven, seem to have considered that location as temporary, or rather as an experiment. They say, "New-Haven offers inducements for the establishment, at least for the present, and while its funds are so limited."

As to the jurisdiction, it was *at the first in the General Convention, and it is so still.* The General Convention can reject the nomination of the trustees, and thus can not only prevent the introduction of unsuitable persons into the board, but in case of mal-administration, reduce the institution to the immediate control of the house of bishops, who are the only permanent trustees. It is true that this jurisdiction was modified in 1821, in three particulars.—

1. The respective dioceses are to nominate the trustees to which they are entitled; whereas formerly they were appointed by the General Convention without nomination. That each diocese is best qualified to select the trustees to represent it, cannot be doubted. This is evidently an improvement.
2. The trustees are to be in proportion to the number of clergy and the contribution of each diocese; whereas by the old constitution there were to be twelve clergy and twelve laity indiscriminately appointed. This article was liable to great abuse, for under it the seminary might have been committed to trustees residing at a distance from it. It evidently needed amendment. The equity of the rule adopted will scarcely be questioned, since it is the principle of population and wealth by which the scale of representation is regulated in the constitution of our country.
3. "The concurrence of a majority of the bishops present, and of clerical and lay trustees, shall be necessary to any act of the board." In the old constitution this check on hasty legislation was wanting. Its expediency must be acknowledged, when we recollect that it is the same principle which now prevails in the General Convention, and in all the

diocesan conventions, and in fact it is the great modern improvement in government which has been adopted by all the legislative bodies in our country. This then was the state of the case. A favourable opportunity occurred for revising the constitution of the seminary. It was embraced by the convention, and the above modifications adopted with a degree of unanimity, in reference to which, the venerable presiding bishop, for the first time in his life, specially congratulated that body. This view of the subject is strengthened by the fact, that the committee who drew up the plan for organizing the institution at New-Haven, in the year 1820, appear to have considered it as temporary. They proposed resolutions, not a constitution, and left the whole matter entirely open for future alteration. The change in the mode of government was not to gratify one diocese, but to gratify a majority of the convention, the whole of one house, and a large proportion of the other. It was a surrender, not to the wishes of particular persons, but to farther reflection on the subject; to principles of equity, and to those views of the welfare of the institution and of the church, which to a majority appeared just and important. If there was any surrender, it was on the other side. The General Convention had the controlling power of the seminary, and they retain it. New-York had the controlling power of her seminary, and she has given that up altogether. She had the whole government, she has now only a part of the government of a seminary. Was this, as is intimated, "to concede nothing?" If she be predominant in the board of trustees, there is a double check on all proceedings. The bishops may at any time arrest any measure, and there is a final remedy for all abuses in the General Convention. Where then, I again ask, is the surrender which the Ohio writer alleges? Surely the general seminary, contrary to his assertion, is so in something more than name.

But there was a third point arranged at the union. The professors of the seminary were retained. This is evidently a fair compromise. There is surely no surrender here on either side. But how stands the case, not on paper

merely, but in point of fact? Which of the professors are most engaged in the management of the seminary? To which of the two classes, (if we must so consider them to correct error,) are the most important departments assigned? To the support of which class is the larger amount appropriated? The annual sum for salaries is \$3,700, of which the gentlemen attached to the former general seminary receive \$3,000, and one who was attached to the former New-York seminary receives \$700. Two* of the New-York professors derive no emolument whatever from the general fund. Permit me to say that this looks like retaining something more than a name. But I pass to another inaccuracy closely linked with the preceding.

IV. Our Ohio friend says, "The general seminary was so organized as to be placed completely under the control of that diocese," viz. New-York. I must here ask—Has he read the constitution? Would he have said it was placed *completely* under the control of Connecticut when it was located in that diocese? There were then thirty-three trustees, of whom Connecticut had eight, that is, about one-fourth of the whole. There are now seventy-eight, of whom New-York has twenty-two, that is more than one fourth, and less than one third. This is the amount of the difference. It should be remarked too, that the New-York preponderance must be constantly diminishing in proportion as new dioceses are established, and the number of clergy and the amount of contributions increased in the old dioceses. It will be the fault of the objectors themselves in part, if this preponderance be not soon and very sensibly diminished. Every new diocese will be entitled to one trustee, and to one additional for every eight clergy in the same; and for every two thousand dollars in money, until the sum amounts to ten thousand dollars; after that each additional ten thousand dollars entitles to a trustee. Thus New-York, to gain two more trustees, must add eight to her number of clergy, and ten thousand dollars to her contribution; where-

as for the same increase and contribution, Indiana, Kentucky, Tennessee, or Florida, for example, would be entitled to seven trustees each, or twenty-eight for the whole four. There is every reason to believe that New-York will progressively add to the number of her trustees, but the same may be expected of most, if not of all the other dioceses. And new dioceses must in time be organized. The weight of New-York in the board of trustees, must almost unavoidably be diminished every year, in about the same proportion in which an arithmetical progression would be overtaken by a geometrical, however far removed they originally were.

The local power must of course be great. This is unavoidable. The interest of the institution renders it necessary that its management should be in the hands of those in its neighbourhood. But a superior influence is not an overwhelming one. It is believed that the predominance of the diocese in which the seminary is located, is subject to every needful check. Either a *general* seminary is impracticable, or the church now possesses one. The advantages of making it general, it is believed, are now secured; and at the same time it is so far local, as other purposes favourable to its stability and greatest prosperity, seem to require.

Excepting that measure of influence arising from locality which is unavoidable, as was remarked above, I would respectfully invite the Ohio layman to point out, if he can, a single circumstance from which it would appear, that the convention at New-York, the trustees resident there, and its bishop, have more influence in the management of the seminary, than the convention, the trustees, and the bishop of any other diocese. And yet he has said the seminary is completely under the control of New-York. Truth; the justice due to the intelligence and the integrity of the General Convention, by whom this constitution was adopted, and I will add, attachment to the church, identified in her prosperity, as it is conceived, with this institution, require that the Ohio layman herein also acknowledge that he was mistaken.

V. I again quote him. "The fact

* Three.—Ed. C. J.

is, there was no change of circumstances in 1821, which would warrant a change of opinion in those who had been unfavourable to the general seminary." Here too he writes with his usual inaccuracy. I regret in particular the use of the word "fact." Several changes have been noticed in the preceding observations. Perhaps the constitution had not reached our author. But he must have heard that it had been altered, even if he did not hear of that important particular by which population and contribution were allowed their proper influence. Here was one change which might warrant that change of sentiment, which appears to have surprised him.

Another change of an obvious character was the removal of the seminary. This was the consequence, as before remarked, of Sherred's legacy. They who had objected to New-Haven as the seat of Yale College, or to any place in New-England, as being the land of the puritans, and the socinians; or who considered New-York as on various accounts the most suitable site for the seminary, might, without being liable to any imputation of inconsistency, decline to favour the institution when at the former place, and become its decided and devoted advocates when removed to the latter place.*

With respect to the objection against a late proceeding of the standing committee of the trustees, I shall merely observe, that perhaps it may be considered with as much propriety an executive as a legislative act. The last convention specially instructed the trustees to adopt measures for augmenting the funds. That the trustees referred this business to the standing committee, is almost certain, as we know that collectors deputed by them have been in various dioceses. This committee was constituted, we are told, for conducting "the necessary business" during the recess of the board of trustees.

If, then, they had reason to believe that funds were about to be diverted to other objects, which would have natu-

rally flowed into the treasury of the general seminary, it was as much their duty to prevent this, as it was to take direct measures for augmenting those funds. To the friends of the church at home they make a personal application, but to those friends abroad they address a general declaration as to the importance and necessity of our institution; and even this declaration is placed under the discretion of one of their professors in Europe, to be used as circumstances may render expedient or necessary. But I will not dwell on this; my purpose was to state facts rather than to combat opinions.

A FRIEND.

To the Editors of the Christian Journal.

A subscriber and constant reader of your publication would respectfully ask a place for the enclosed in the July number. He believes that its publication would gratify several members of our church; and he hopes that it might meet the eye of some of the trustees of the seminary, and perhaps lead their reflections in a way that might be useful to that institution. As the annual meeting of the trustees occurs in July, I hope this will be in season for the magazine for that month.

A Letter addressed to the Trustees of the General Theological Seminary.
Gentlemen,

EVERY member of our church must naturally indulge some solicitude respecting our general theological seminary. To the mind of him at least who now addresses you, the welfare of the church, and that of the seminary, appear most intimately connected. It is hoped no apology will be deemed necessary for respectfully inviting your attention to some considerations on this important subject, which, should they be needless, cannot be otherwise than harmless. Permit me then to inquire, whether the period has not arrived, when our seminary ought to have its own proper habitation? Many persons consider it as still afloat. They do not know that it has a resting place. They still fear, or believe that it will not be permanent. Hence it is, some refuse to give—few if any give as much as they ought, and would under different circumstances—the experiment of diocesan institutions is persevered in—candidates hesitate about joining it—and, in short, the institution has not the re-

* Suppose, for illustration, it should be removed to Ohio; would not "this change" remove all the objections of "the Ohio Layman?"

putation to which it is entitled from its judicious management and the ability of its faculty. The seminary has hitherto been dwelling, as it were, in tents. Under a different policy, similar institutions of other churches have greatly flourished. At Princeton, the first receipts were expended on that noble building which commands the attention of travellers, and we doubt not has had its effect on the piety and liberality of the country. At Andover, one of the first measures was the providing a convenient building: and we observe that the new seminary at Auburn, New-York, is already provided with a neat and commodious edifice. The Baptists at Washington, also, have erected many of the buildings necessary for their seminary. The delay on our part, it is conceived, is no longer necessary. It is known that our present income is not adequate to indispensable expenditures; but that a sum sufficient to commence our buildings can be collected, may be inferred from the following considerations.

I. A very small proportion of the members of our church have been applied to. Many are ignorant or misinformed as to the nature of the institution. They who have been solicited were not sufficiently prepared by previous information, or were not efficiently addressed. Several congregations and some of the dioceses may be considered as new ground, capable of producing, whatever may be their present appearance, an abundant harvest.

II. Many from local considerations would give to a purpose like this, who would not give to the general object. They who have already contributed, might, without impropriety, be asked to aid this special object; and they would be inclined to promote a measure calculated to give permanence to the institution, and secure the usefulness of their previous liberality.

For procuring the building-fund, we would ask leave to suggest, 1. That a draft of the whole plan for the proposed buildings (which plan should admit of a moderate sized building at first, to be enlarged, or to be one of a series of buildings to be added to as the funds will admit) should be provided for the

collector, to be by him exhibited to the pious, the benevolent, and the public spirited.

Perhaps an estimate of the whole amount necessary for the proposed buildings, and of what might be considered the just quota of each diocese, might be an useful appendage.

2. The collector might be instructed to apply first to the citizens of New-York, and then to other members of our church in that and other dioceses; and the inducement held forth, that each building should bear the name of the individual or congregation contributing a certain sum.

3. A circular might be addressed to every clergyman of our church, inciting his patronage with this inducement, that a contribution to the amount of dollars would entitle him to the use of a room, rent free, at any time. To those clergymen who pass the summer from their parishes, and to the infirm and superannuated, and those who would make provision for old age, this might be an object.

In favour of the attempt to give our seminary a home, we would offer the following reasons.

I. Such a building would increase the pecuniary resources of the institution; directly, by saving the rent now given for the recitation-room, the library-room, and the boarding-house; and indirectly, by attracting public attention, and by removing all doubts as to the location and the permanence of the seminary.

It has been stated on credible authority, that even in the city of New-York the existence of this institution is not generally known.

II. A suitable building would diminish the expenses of the students. It might contain standing furniture, provided by private liberality, as at Andover. It might be constructed with stoves, to diminish the quantity of fuel, or to admit of coal. Fuel might be laid up in the summer season at a moderate charge. If it were located out of the city, as on Mr. Moore's lots, the clothing of the members might be much less expensive. In these and various other respects, would their expenses be diminished.

III. Such a building would contribute much to the usefulness of the establishment. A common residence would give additional security to the punctual attendance of the students on the various exercises, literary and religious; and it would render the intercourse of teacher and pupil, and of the pupils with each other, more frequent; and thus while the opportunities for improvement were increased, that friendship would be cultivated among the future ministers of our church, which is not the least of the many considerations recommending one general seminary.

As to the proper site, a decided opinion is respectfully expressed in favour of the ground given by our worthy professor Clement C. Moore, Esq.

1. This location would obviate, in a degree, the objection which has been made to a city.

2. The students would be subject to less expense than in the city, especially in the article of clothing, as they would form a society of their own.

3. The situation would be agreeable and healthful at all seasons. Our seminary has already suffered from disease, which might have been escaped if it had been out of the city.* The students who come from a distance would prefer to pass the long vacation at the seminary, from motives of economy, and to avail themselves of its literary advantages.

To clergymen in the decline of life, and to those who may hereafter have scholarships, it would be important to have a situation admitting of a permanent abode. The clergy, and others desirous of theological attainment, who in the summer retire from our large cities, and other sickly places, might pleasantly and profitably avail themselves

of the seminary, if its location was so open and healthful as that now contemplated.

4. The attempt to procure some other site would occasion debate, and in other ways retard the object.

5. It is due to the generous donor not to pass by his wishes. Such acts of munificence are rare in this young country, and they ought to be encouraged in every possible manner. Associations pleasing and useful would naturally arise on a spot on which one of the fathers of our church had resided.

To another subject the attention of the trustees is also respectfully invited—it is the present state of the finances. On balancing the accounts a deficiency of income, it is feared, will appear. Might not this deficiency be brought to the notice of our bishops by a circular, accompanied with the request that each of them would, by congregational collections, or any other means, endeavour to effect its liquidation? If it be even \$1000, it will be perceived that the quota of each diocese would be small. This measure might be annually adopted if necessary, and it would effectually prevent the encroachment on the capital, which ought by all means to be sacredly guarded.

For the augmentation of our funds generally, the appointment of a standing collector would probably be the best expedient. The system of having several and occasional collectors, is radically defective. They enter on the duty without experience, and having other pressing avocations, prosecute it in a hasty and inefficient manner. A collector having no other business, would qualify himself for this, and would prosecute it without interruption, distraction, or hurry. He would be daily acquiring a stock of experience, proportioned to which would be the success of his efforts. The expense of this plan would be much less than of that hitherto adopted, as a fixed though moderate salary would be preferred to a per centage. By proper arrangements the travelling expenses could be rendered light. The same collector returning, after a suitable interval, to the congregations he had visited, and to the individuals who had promised to be

* This general statement, calculated, undesignedly we are sure, to be startling, requires a word of explanation. The disease from which the students suffered a few months since, was that generally known as the Varioloid; a disease which, we believe, is rarely fatal, or even dangerous. We question, also, whether the conclusion is just, that a location out of the city would have been a security against that disease. The buildings procured by the trustees for the residence of the students are retired, airy, and in a healthy part of the city; but certainly not to be compared with a location on Mr. Moore's grant.—Ed. C. J.

ready on his next visit, would act with eminent efficiency. We may add, this method has been pursued with great success by other charitable associations. In four or five years, according to this or some other systematized arrangement, the subject might be brought before every Episcopalian in our country. And in that case, who can reasonably doubt of the result?

Perhaps it would not be too particular to add, that this collector should be instructed to preach (if a clergyman) in explanation of the views of the church relative to the general seminary, wherever he might go—to obtain a list of each congregation, and to apply to every individual member without discrimination, not refusing the widow's mite, and urging those who could not then give, to lay by them in store against the return of himself or some other of our agents—to report and pay over to the treasurer, quarterly, the amount he had received—and, lastly, to take with him two subscription papers, so that each subscriber might designate whether his gift should be applied to the erection of buildings or to the general fund. It would be proper for the collector to give bond and security for the faithful discharge of his duty.

In conclusion, will the board permit me to congratulate them on the present condition of the institution, and to express my gratitude for the zeal and wisdom with which they have conducted its affairs? It possesses an endowment, which, if not equal to our wishes and hopes, has enabled it to do much good, and may well claim our thankfulness to Divine Providence, who has put it in the hearts of some to afford an example of munificence which cannot be without its effect. In the capacity, the fidelity, the disinterestedness, and the persevering zeal of our professors, we must perceive also an occasion for devout thankfulness.

That the members of our church are becoming more and more sensible of the importance of such institutions; that the considerations in favour of one general seminary are gaining new advocates; and that the institution is, if slowly, yet surely rising in public esti-

mation, we have no doubt. We are cheered, and feel grateful to God in the hope, yes, in the firm belief, that it has taken root deeply; that in due season it will flourish answerably to the expectations of its most sanguine friends; and that the hills will be covered with the shadow of it, and the boughs thereof shall be stretched out unto the sea. May the Lord preside over and bless your deliberations to the hastening of this desirable consummation.

AMICUS.

NOTE.

Perhaps some advantages would result from exhibiting to the different dioceses an estimate of the quota of each necessary to the proper endowment of the general seminary. The following statement is therefore respectfully offered.

The number of clergy is the best basis for the estimate, because this will be in some degree proportioned to the zeal and ability of the dioceses; whereas the number of members of our church, even if it were ascertained, would be an unsatisfactory criterion, because many of these might be merely nominal members, from whom nothing could be obtained, and others might be in a destitute condition. Let us take then the number of clergy as the best index of the zeal and ability of the diocese.

The whole number of bishops, priests, and deacons, is 380.

The endowment necessary, independent of the land for its location, say *\$300,000

That is, for buildings 50,000

Charity fund (income applicable to the support of beneficiaries) 30,000

Capital for the professors' salaries, which would yield, at 5 per cent. \$10,000 200,000

300,000

The Sherred legacy, and other property now possessed by the seminary, say 70,000

Balance 230,000

By a calculation founded on these data, the quotas of the dioceses in round numbers would be as follows.

Eastern diocese, having 41 clergymen	25,000
Connecticut 45 do.	27,000
New-York, 95 do.	60,000
New-Jersey, 13 do.	8,000
Pennsylvania, 36 do.	22,000
Delaware, 3 do.	3,000
Maryland, 47 do.	30,000
Virginia, 33 do.	20,000
North-Carolina, 8 do.	5,000
South-Carolina 33 do.	20,000
Georgia, 4 do.	3,000
Ohio, 6 do.	4,000
Kentucky, Louisiana, } 6 do.	4,000
Mississippi, Indiana, }	

\$ 231,000

From this statement it is evident,

* At least this amount is the endowment of the Andover seminary.

1. That this establishment is a measure that may be easily accomplished.

2. That it is true economy to have one general seminary, while the number of our candidates continues to be so small.

Each diocese may, on this plan, have all the advantages of a theological seminary for a moderate sum, and be able to apply its pecuniary resources to other useful objects, as sending forth missionaries, distributing Bibles, Prayer Books, and Tracts, erecting and repairing churches, &c. &c.

Remarks.

Although the preceding communication was received rather late for its insertion in the present number, we cheerfully subjected ourselves to some inconvenience in order to give it a place.

It is evidently from the pen of a sincere and ardent friend of the church, and is written with an earnestness and zeal which we love to see enlisted in a good cause. Such we conceive the cause of our general theological seminary to be in an eminent degree; and we hope that the earnest appeal, and sound argument, of our respected correspondent, will not be in vain. We are the more gratified at an opportunity of bringing his views before the public, because we have heard of late, and from quarters whence they should have been little expected, of sometimes vague, and sometimes more direct, intimations of the propriety of removing the seminary from this city. We might mention reasons why such suggestions, *just at this time*, are highly indelicate; and reasons which, we doubt not, will be an effectual barrier, at the approaching meeting of the trustees, against their either adopting, or seriously entertaining, any design of that nature.

One very bad effect of such suggestions, is the encouraging of the idea noticed in the above communication, that the seminary is still an unsettled institution. We would respectfully hope, that this consideration will be well weighed by the trustees, and, added to all the strong recommendations of this city as the proper location of our seminary, induce them to adopt some measures to satisfy the public mind on that subject, by taking formal possession of the very eligible site with which they have been furnished by the munificence of Professor Moore.

With regard to the eligibility of New-

York, we beg leave to make the following extract from "A Letter to the Wardens and Vestry of Christ Church, Cincinnati," &c. lately published in this city.

"With regard to the particular location of the general seminary, I presume it will not be denied that much real benefit must flow from its being in a city where the episcopal church ranks high in public estimation, and is very numerous; where the society of at least twenty clergymen of that church can be enjoyed, and the students have the advantage of hearing a variety of preachers; where books are easily accessible; and where the celebration, not only of the stated, but also of the occasional services of our ritual may often be witnessed. I should humbly conceive that the frequent opportunities there afforded the students of witnessing the deeply interesting and affecting services of ordination, so powerfully calculated to enlist their anxieties and prayers on the momentous subject of those services being to be performed in their own case—of their being to make those solemn declarations and vows, and take upon themselves the awful responsibilities there so fully and feelingly set forth, would of itself constitute, in the estimation of the pious Christian, and the faithful and conscientious clergyman, a very great collateral advantage of an education in the general seminary."

It may be added farther, that in its present location, the seminary may derive the great advantage of the operation of the sound principle that the sciences have always flourished best in the neighbourhood of each other; because, says Cicero, there is a common connexion between them, and a general knowledge of the whole illustrates and adorns the particular science in which we may excel. New-York is the seat of one of the best colleges in the union. Education in the medical profession is imparted under the auspices of an institution deservedly celebrated for the professional and general scientific attainments of its instructors. In Columbia college, similar arrangements for the study of the law are now making, under the influence of the extensive learning, and justly merited reputation, of one of the first jurists in the country. Daily increased attention is paying to the cultivation of literature and science in all its branches. It surely will be for both the reputation and interest of our church, that its theological seminary should take a permanent and respectable stand in a community thus characterized. The associations they will here naturally be led to form, will have the very valuable and desirable effect of cultivating in

our students that taste for general information which exerts so favourable an influence on the mind, and fits them for additional respectability and usefulness in life; and whence theology itself will derive new charms, and have opened to it a more enlarged sphere of interesting and profitable inquiry.

We sincerely hope that the impression we received on reading the communication of Amicus, that there existed a disposition to choose any other location in the city than Mr. Moore's grant, is an erroneous one. In every point of view, that site is as eligible as could possibly have been selected. It is an oblong of about 700 or 800 feet by 200, bounded on three sides by streets, and on the fourth by the Hudson river. It is now quite in the country; and such are its dimensions and situation, that it will always be airy and retired, even after the probable event of the increase of the thick settlement to that portion of the city. A trifling expense in cultivation and planting trees, and in attention to uniformity and proper arrangement in erecting buildings which, from time to time, may be provided, will make it one of the most delightful retreats imaginable. And there can be no doubt that decided measures on the part of the trustees for the improvement of so desirable a spot, by providing on it the immediately necessary buildings, would be answered by a liberal disposition in the members of our church generally, and especially in this city, who would thus have a pledge that the seminary is to continue with them, to furnish the means of perfecting so good a design.

It is stated by Amicus, that the erection of buildings will supersede the expenses now incurred for the hire of a boarding-house, library-room, and recitation-room. Let it be more particularly noticed, that these expenses amount to the interest of about \$10,000, a sum which would obviously go very far towards the proposed buildings.

The estimate of the proper endowment of the seminary which Amicus has given, is certainly a very liberal one. He fixes it at \$300,000. The friends of the seminary need not be alarmed by the supposition that this is the small-

est sum which will enable it to prosecute successfully the important objects of its establishment. It may very properly be considered as an ultimatum which ought to be kept in view, and the attainment of which should be an object of unceasing effort. While this, however, is in progress, the seminary may, at a less cost, be very respectably and beneficially conducted.

But let us take this sum, \$300,000, as the necessary endowment, and even omit the consideration of \$70,000 (too low an estimate) being already in the treasury. There are 380 clergymen of our church in the United States. We think it is quite within bounds to suppose that there are, for every clergyman, one hundred lay members of the church able to contribute something, be it more or less, to the funds of the seminary; that is, 38,000 individuals. Strike off the 8000, and take the round number of 30,000 members of our church, who are able to give something. The average contribution of each, in making up the aggregate of \$300,000, will, of course, be ten dollars. And when we consider how many of our fellow members of the church can well afford, without any sensible diminution of the worldly comforts of themselves or families, to give, during their lives, or to leave in testamentary bequests, their hundreds, and thousands, and even tens of thousands of dollars, this average of ten dollars must be far from extravagant.

Much fine theory has been indulged with regard to the present location of the seminary, on the two points of the expenses of a large city, and of the danger of its tempting the students to idleness and dissipation. On the first of these heads, let the *stubborn facts* be considered, that the board of each student, during the seminary year, is \$100; and that \$30 will cover all his other expenses, during that period, except clothing, which is at least as reasonable in New-York as in any other place. And with regard to the other objections, we ask that an impartial view may be taken of all those clergymen, now in the service of our church, who have received their theological education in large cities, or places where city habits prevail; and that their characters, as

faithful, zealous, disinterested, laborious, and self-denying ministers of the cross, may be brought to the comparison with those of any of their brethren. We refer, too, with confidence, to those who are, or have been, students of the seminary in New-York, as to the effect of residence in this metropolis, upon their pious and studious habits. It is a fine thing, we know, to speculate, and gives a noble opportunity to multiply words. But we pray that in a matter so deeply involving the lasting interests of our church, as the location of the seminary, and one, the indelicacy and unfairness of the discussion of which, *at this time*, can be removed only by the most weighty considerations, facts, and sound and sober reasoning, founded on them, will be allowed to preponderate. Turning our thoughts to so venerable and respectable a body as the trustees of the seminary, we cherish every confidence that they will. We look with much hope to their approaching meeting. We have every confidence that the examination of the students which they will witness, and the report of the faculty which they will receive, will satisfy them that all that they may hear of the disadvantages of this city, is far from being confirmed by facts; and that nothing is wanting but a little exertion in procuring more suitable accommodations, and such as will give to the seminary greater consolidation and permanence. We confidently anticipate as by no means distant the time, when, on the very beautiful and desirable spot, now in possession of the seminary, buildings, convenient in themselves, and ornamental to the city, will be devoted to the hallowed purpose of rearing a pious, orthodox, and learned ministry, to spread abroad and hand down to posterity, the knowledge, and to extend the means, of salvation through the Redeemer. Nor, in our anticipations, do we forget the effect which the sight of those buildings will have in turning towards the seminary the notice, and thus exciting in its favour, the pious liberality of some of the many opulent members of the church who will pass them in their accustomed excursions on the Hudson.

Humbly relying on the divine direc-

tion and blessing, we look to the approaching meeting of the trustees for measures promotive of the best interests of the seminary, and with them, of religion and the church.

Examination of the Theological Seminary.

Mr. Editor—It seems, from the statutes of the General Theological Seminary, that the annual examinations will take place on Wednesday and Thursday, and the commencement on Friday, of the last week in July. To those friends of the institution who reside at a distance, and may desire to be present on the occasion, it may be gratifying to receive this intelligence. It is stated, that, in addition to the regular exercises of the commencement, an address is to be delivered by the venerable presiding bishop. It is also understood that four or five of the bishops will be present at the exercises of that week.—If I am rightly informed, the examinations will take place in a room in the New-York Institution, and the commencement in Christ church.

Philo-Theologus.

Diocese of North-Carolina.

The convention of this diocese held a session from the 6th to the 10th of May last, at Williamsborough, Granville county. This session derived more than ordinary interest from the circumstance of its being the first at which a diocesan of their own had presided. At its opening, divine service was celebrated by the Rev. Adam Empie, rector of St. James's church, Wilmington, and a sermon preached by the Right Rev. Bishop Ravenscroft. We hope soon to be enabled to present our readers with our usual abstract of this convention.

St. Mary's Church, New-York.

The corner stone of a new church, to be denominated St. Mary's church, was laid in the village of Manhattanville, in the ninth ward of this city, on Tuesday, June 15th. In the absence of the rector, the Rev. William Richmond, the solemnities were performed, and an appropriate address* delivered, by the Rev. Benj. T. Onderdonk, an assistant minister of Trinity church, New-York; in the presence of the wardens and vestry of St. Mary's, a number of the clergy, and a respectable congregation.

Institution and Confirmation.

On Thursday, May 27th, 1824, the Rev. Richard D. Hall, was instituted rector of St. Peter's church, Berkeley, in Gloucester county, New-Jersey, by the Rt. Rev. Bishop Croes; and

On Tuesday, June 1st, the bishop held a confirmation in St. Mary's church, city

* See page 207 of this number.

of Burlington; on which occasion 11 persons were admitted to the privileges of that holy rite.

Ordination.

At an ordination held in Trinity church, New-York, by the Right Rev. Bishop Croes, of New-Jersey, (acting for the absent bishop of the diocese of New-York,) on Friday, the 4th June, 1824, the Rev. Burton H. Hickox, minister of St. John's church, Canandaigua, was admitted to the holy order of priests. Morning prayer was conducted by the Rev. George Upfold, rector of St. Luke's church, New-York; the candidate presented by the Rev. Wm. A. Clark, rector of All Saints' church, New-York; and an appropriate address delivered by the Rev. Henry U. Onderdonk, M. D. rector of St. Ann's church, Brooklyn, King's county, New-York.

Consecration of St. Matthew's Church, Francisville.

On Monday the 7th June, 1824, St. Matthew's church, Francisville, Pennsylvania, was dedicated to the service of Almighty God, by the Right Rev. Wm. White, D. D. bishop of this diocese. The sentence of consecration was read by the Rev. Mr. Ives; prayers by the Rev. J. Abercrombie, D. D. and the Rev. B. Allen; sermon by the Rev. G. T. Bedell.—This church is the result of the blessing of God on the labours of females. An association of them was formed some time ago, with a view to support a missionary in a destitute part of the suburbs. The erection of a church was thought of, but was looked upon as very remote—now, however, the church is complete, and affords to a numerous body of persons an opportunity to worship God on every return of his holy day.—*Phila. Rec.*

Consecration of Christ Church, at Leicester.

The consecration of Christ's church, at Leicester, took place according to appointment, on Wednesday, 9th June. The day being fine, and the occasion one of novelty in this quarter, a large concourse of people was assembled to witness the solemnities. There was also a much more general attendance of the clergy than is usual. The ceremonies were conducted with great propriety, and the whole scene was calculated to excite deep interest and solemnity. The sublime and impressive service of consecration was performed by the venerable and apostolic bishop, with that fervour and simplicity which are remarkably his characteristics. The sentence of consecration was read by the Rev.

James Morss, of Newburyport, and the service of the day by the Rev. Dr. Jarvis, of Boston. A highly appropriate and instructive sermon was then delivered by the Right Rev. Bishop, from 1 Kings ix. 3. The music was in a style of excellence we have seldom witnessed in a village church.—On the following day the rites of baptism and confirmation were administered by Bishop Griswold.—The Rev. Joseph Muenschner, who has heretofore officiated in this church, and who was ordained last winter, will in future have charge of it.—*Worcester Spy.*

Domestic and Foreign Missionary Society.

The Rev. Henry P. Powers, rector of Trinity church, Newark, New-Jersey, has been constituted a member of this society for life, by the young ladies of the parish.

Wonderful Preservation.

On Friday last, a lad, son of Mr. Frederick Hazen, of West Springfield, Mass. while on a passage from New-York to Albany, was accidentally knocked overboard by the jib while beating.—The wind blowing heavy, and the waves running high, it was thought by all on board that all attempts to save him would be fruitless, as well as extremely hazardous. The small boat being at the time hoisted under the stern of the sloop, a young man by the name of Richard Schuyler, son of Capt. Samuel Schuyler, of the sloop, sprang into the boat at the risk of his life, was lowered down, and alone and single handed, gallantly dashed through the waves, and to the astonishment of the amazed spectators, rescued the lad from a watery tomb, just as he was about to sink to rise no more. Such an act as this reflects the highest honour on the noble minded young man who periled his own life, to save that of a fellow being, and a stranger.—*Alb. Daily Advertiser.*

An Honest Waterman.—George Rex, waterman, of Portsmouth, found a considerable sum of money in his boat, lost by accident from the pocket of Mr. D. A. Talboys, of Oxford, which, greatly to his credit, he restored the moment he could ascertain the owner, and received a sovereign for his honesty.

Calendar Notices for August, 1824.

1. Seventh Sunday after Trinity.
8. Eighth Sunday after Trinity.
15. Ninth Sunday after Trinity.
22. Tenth Sunday after Trinity.
24. St. Bartholomew, the Apostle.
29. Eleventh Sunday after Trinity.

To correspondents.—Several articles prepared for this number have been unavoidably omitted. They will appear in the number for August. The address at the interment of the late Rev. Philander Chase, jun. will also be copied in the same number.

Erratum—In the number for June, page 172, first column, line 11th, after the word "clergyman," insert "to be in accordance with the church."